

## Hawaiian Gazette

12-PAGE EDITION.

TUESDAY, MARCH 21, 1893.

THE HAWAIIAN PATRIOTIC LEAGUE.

The Hawaiian Patriotic League held its first meeting last week. It was tame in the extreme. Very few people were present, and those who were seem to have been altogether apathetic. The tone of the speakers, it should be noted to their credit, was calm and moderate throughout. This may be ascribed perhaps to the absence, with a solitary exception, of the poor white trash which usually does so much to feed the flame of native eloquence. We publish a full report of the speeches in another column, so that our readers may form an independent opinion as to their quality.

## AN ESCAPE.

One of the Japanese prisoners confined at the Oahu Jail has escaped and taken refuge on the Naniwa. The man was convicted of the murder of a fellow Japanese, and he had a sentence of twenty-one years to serve. The Hawaiian Government made a prompt request that the man be given up, but the request has not been complied with. As there is no extradition treaty between this country and Japan, doubtless the Japanese authorities are in no way bound to comply with the request of this Government for the return of the prisoner. If the Naniwa were a merchantman, she would be under Hawaiian jurisdiction, but the case is different with vessels of war, which carry their national sovereignty with them. The Naniwa is as it were a piece of Japanese territory, subject to Japanese laws, and merely temporarily set down in Honolulu harbor.

## ANOTHER BIG CASE.

An interesting suit has been filed in the Circuit Court. Skinner & Co. are the plaintiffs and they claim fifty thousand dollars of G. W. Macfarlane & Co., garnisheeing Claus Spreckels as the holder of certain stocks belonging to the defendant firm. Hawaiian law requires that transfers of stock to be valid against third parties must be recorded in the books of the corporation, which must show "the date of the transfer, the parties thereto, their places of abode, and the number and description of the shares transferred." In this case the mortgage on the stock was originally to Bishop & Co. and afterward assigned to Mr. Bishop personally. The original transfer was recorded on the books of the corporation, but it is alleged that the "places of abode" of the parties was not specified as required by law. The other transfers from Bishop & Co. to Mr. Bishop, and finally from Mr. Bishop to Claus Spreckels, it is said were not recorded on the books of the company at all. If these allegations are true they will raise some interesting points of law, as they will involve the question how far any of the transfers were valid. The case will presumably be heard at the May Term of the Circuit Court.

## MORE HEATHENISM.

The impression used to be general in Honolulu that heathenism in Hawaii was a thing of the past, and that the natives, with the general adoption of Christianity had abandoned their ancient superstitions.

Undoubtedly there was a time when heathen practices were to a large extent suppressed and when heathen ideas were, if not discarded altogether, at least in the background. They were not dead, however, but sleeping merely, and only required the word of a monarch, to which Hawaiians always obediently respond, to bring them to life. The word was whispered by the last Kamehameha, spoken out loud by

Kalaka, and a general revival of superstition was the result.

We publish this morning some facts in regard to the superstitious practices in the family of J. W. Alapai, one of the deacons of the Kaumakapili Church. The statements may be relied upon as strictly authentic. They are derived from intelligent and expert Hawaiians, at first hand, and are not hearsay, but based upon the testimony of those who were eye witnesses of the facts. We shall be able before long to furnish our readers with some further information on this topic.

It is interesting to note that the belief and practice of heathenism seem to the average native in no way inconsistent with an acceptance of Christianity. The two religious systems subsist side by side in the Hawaiian mind. This cosmopolitanism in religion is not peculiar to Hawaiians. The ancient Romans were eclectic in religious matters. Many of the early Christian Fathers did not deny the being of the Greek gods, but were content to disown them and give them the inferior rank of malignant spirits and devils. In like manner Christianity, when it took possession of Central and Northern Europe, did not succeed in extinguishing the religious beliefs of our German forefathers. The old mythology lived on and furnished the root of superstitions which have maintained themselves to the present day.

## AN IMPLACABLE BISHOP.

The Diocesan Magazine is a purely religious publication—not like the Christian Union in New York, or our own Friend, partially secular in its character. It is, therefore, with some surprise, that one finds half the March issue given over to a rabid attack on the Government, the Revolution, and indeed upon almost everything civilized, progressive and Christian in sight. Those who are acquainted with the career of the present head of the Anglican Church in Hawaii will find nothing unexpected in his sentiments, but will be surprised only at the manner and occasion of their expression.

In the spectacle of a Bishop rushing with flying coat-tails into politics there is of itself nothing to criticize, except from an aesthetic standpoint. We are earnest advocates of the right and duty of Christians to interest themselves actively in the work of reform everywhere. But it should be to aid the moral forces of the world in their combat against evil, not to ally himself with retrogression, despotism and heathenism that the clergyman should climb down from his pulpit, and the rule, we take it, applies as well to Bishops as well as to men of lesser degree.

The actual contents of the article in the Diocesan Magazine demand very little attention. The Bishop arrays himself for modern warfare in the arms of the middle ages, and his rusty panoply of outworn analogy and Scripture text remind one of the good knight Don Quixote and his crazy Rosinante. It is not with these weapons that the battles of modern politics are won. Mediaevalism is out of date in society, in politics, in religion and in warfare, and the mediaevalist in modern controversy simply courts destruction. We are reluctantly compelled to conclude that the man who argues that we ought not to have resisted Liliuokalani because the Christians of the second century did not resist the Emperors of Rome, belongs in the century whence he draws his analogies. We want none of his old bottles for our new wine.

As a sample of the arguments with which this article is garnished, we may cite the contention that the revolution may put back the cause of Christianity for fifty years at least. The missionaries of China, Japan and Madagascar will be persecuted. It appears even that the inhabitants of Antananarivo—wherever that may be—have an eye cocked on Hawaii. They will say, says the Diocesan,

that the missionaries are selling the independence of this country in order to build up a trade in guava jelly. To avert a like fate from overtaking the jelly tumbler of Antananarivo, they will immediately expel all the missionaries from their borders.

It is not to be disputed that the Bishop has scored a good point in alluding to this threatening attitude of the Antananarivians, and if it had been properly placed before the public before, everything might have been different. Common prudence would have dictated the sending of an embassy, at the very least, to the watchful inhabitants of this important city before proceeding with our little revolution. However, there is no use in crying over spilled milk. The mischief is done now and it is vexatious to have its evil consequences alluded to. We are provoked into suggesting that after all it is not so much the revolution that will do the mischief, as the Diocesan Magazine itself, which by its attitude lends color to the preposterous falsehood that the Hawaiian revolution is the work of Christian missionaries. Fortunately the inhabitants of Antananarivo are not likely ever to hear of the Diocesan Magazine.

The magazine contends further that it is a want of taste as well as Christian charity to expose the vices of monarchy. Possibly. But not to do so is toadyism. It is truckling to worldly power, a thing base enough in anyone, but inexcusable in religion, which should level all ranks before the Almighty. The Anglican Bishop quotes Scripture as much and to as little purpose, as his new ally, C. W. Ashford. We would commend to his attention the following citation, "He hath put down the mighty from their seat, and hath exalted them of low degree."

We have the highest respect for the Anglican Church. It is an old and honored establishment counting millions of adherents in various quarters of the globe. It has a beautiful and truly religious service, exerts, and has for centuries exerted, a wide influence for good. The army of its clergy has been adorned with many men distinguished not alone by their piety, but by their learning, eloquence, liberality and genius. It is therefore with the greater regret that we see the head of the Anglican Church in these islands compromise the credit of that body by making himself champion of the forces which militate not alone against the interests of civil and political liberty, stability and progress in Hawaii, but against the cause of Christianity itself.

## INSANE IN THE PULPIT.

A Minister Loses His Mind and Creates a Scene.

SUMNER, (Iowa), Feb. 27.—The Rev. J. R. Sanford, pastor of the Methodist Episcopal Church of this city, became insane while preaching Sunday, and for a time pandemonium reigned. For weeks Mr. Sanford has been holding revival meetings, has worked very hard and gone without food and sleep until his friends noticed that he sometimes acted strangely and appeared to be completely worn out. At the Friday afternoon meeting he talked harshly, almost fiercely, to his people, so much so that much talk was occasioned. Saturday night he seemed utterly beside himself.

Sunday morning he preached a powerful sermon, closing with an exhortation, and here his mind gave way and for five minutes he was a raving maniac. He swore, threatened violence, smashed the Bible over the pulpit, jumped upon it, cursing and calling down the wrath of God upon the congregation. The people were simply paralyzed. Such a scene had never before been heard of. A town official happened to come in just at this time, went forward and took hold of Mr. Sanford, spoke a few words to him and reason returned. He was taken home, but is in a critical condition, physically and mentally.

The new uniforms for the National guard are expected to arrive on the next Australia. A dark blue silk battalion flag has also been ordered. It is similar in size to the United States regimental flag.

## KAHUNAS.

## MRS. ALAPAI'S FAMILIAR SPIRIT

## DIGGING FOR A SILVER MINE ON PUNCHBOWL.

Queer Fondness of the Spirit for Rum.

Sometime ago the ADVERTISER stated that there was an unhipili, or familiar spirit in the family of J. W. Alapai, the heathen old deacon of Kaumakapili Church. Alapai himself is a notorious citizen. He was one of the leaders of the Hui Kalaiaina and figured conspicuously in a tall hat and long coat on the memorable 14th of January. The ADVERTISER has made some inquiries as to the familiar spirit which haunts the Alapai family mansion, and the following is the statement of a native who is well posted:

J. W. Alapai is a luna apana in Kaumakapili Church. A luna apana is a church leader for a particular district, and Alapai conducts the meetings in Palama. Some years ago, one Sunday evening, Mrs. Alapai was coming into town from Palama, on her way to church, and had reached the Soap Works when suddenly she found a spirit resting upon her; not the Holy Spirit, but one worshipped according to heathen customs. This caused her serious illness, probably in her stomach, and she was taken to a foreign doctor. The doctor said to her: "You are full of wind. Here is a glass of brandy; drink it." She drank it and returned home and declared to her friends that a spirit dwelt in or on her. This was the beginning of her practice of sorcery, as her friends believed her to possess great powers. She then began the practice of medicine according to Hawaiian ideas. Her first patient was a woman, who was sick and went to her for treatment. The familiar spirit declared that the woman would get well, but the prediction was an unlucky one, for the woman died.

## THE RUM AND BANANA CURE.

Some time later, Rev. Keaweama, who was supposed to be a leper, came under her treatment. She prescribed rum and bananas, to be taken in honor of the familiar spirit which rested upon her. It was not the patient, however, but the priestess, who took the prescription. The patient's share consisted in paying for it. The treatment did not work, i. e., Keaweama got no benefit, and so he denounced her as a fraud. The rum and banana treatment had been kept up at stated periods for several months. The eating and drinking cure was a favorite one with the priestess, for bottles of rum and edibles were always a condition precedent to a diagnosis. During these months the priestess told Keaweama that her spirit had revealed to her the existence of a large quantity of silver at the base of Punchbowl, and directed that natives should go and dig for it. They dug, but got nothing. This shook the faith of the doubting, and many fell away from her. One at least of her friends warned her a year or two ago that the unhipili was something which needed to be cast out. About the time of the dethronement of the Queen, it is stated that Alapai went to her and urged her to worship the old gods publicly, and in that way to strengthen her kingdom, but Liliuokalani refused.

## SORCERERS NUMEROUS.

Mrs. Alapai is not the only Hawaiian priestess in Honolulu. The ADVERTISER's informant stated that these superstitions were very general. He enumerated several, among whom were the two following:

Jack, who lives on Nuanu street, claims to have an aumakua, who is no less a personage than Pele. Jack tells his friends that if they will worship Pele they will get the good things of this world, whereas if they worship Jehovah they will get nothing at all.

2. PALAU, a man who formerly worked with J. T. Waterhouse, and who at one time belonged to the Society for the Suppression of Idolatry, but differing from the rest of the society on the subject of the lottery, which he said came from God, he was turned out. Two weeks later, an unhipili descended upon Palau's wife, and has remained with her ever since. Palau claims that his wife's unhipili healed him from sickness.

It appears that there is a general belief among those Hawaiian Christians who still practice idolatry that spiritual blessings come from Jehovah, but material blessings from the native gods. By combining the two systems of religion, they get the good things both of this world and the next. Many worship Jehovah when well, but turn to the old household gods in case of sickness.

The ADVERTISER's informant stated he was assured by other Hawaiians that the ex-Queen patronized kahunas. He believed, from all he could learn, that she was one of those who worshipped Jehovah and the heathen gods as well.

## CORRESPONDENCE.

We do not hold ourselves responsible for the statements made or opinions expressed by our correspondents.

MR. EDITOR:—I find in the Honolulu Diocesan Magazine of March 15, the following reference to my imputing to the ex-Queen the practice of idolatry:—

## "THE QUEEN'S ALLEGED IDOLATRY."

"For the Rev. S. E. Bishop to proclaim from the house of the Queen's lapse into idolatry (if a fact), is not only bad taste, but a breach of that charity which should cover a multitude of sins. But as a straw will show which way the wind blows, so the artless witness of a child will often be a better guide at arriving at the truth, than loud and persistent assertions. The following counter testimony should be weighed against the letter of the Rev. S. E. Bishop in the New York Post. In a country school, a teacher was giving a reading lesson, and the word 'sacrifice' occurring, by way of explanation of its meaning he told the class that in the old time their Allis used to throw pigs into the volcano as an offering to Pele, and that that was 'a sacrifice.' One child, thinking that the teacher had spoken of the Allis—the Queen—indignantly exclaimed, 'No, she didn't!'"

I will pass by the question of "taste." As to that of "charity," my critic seems to think that charity should cover all sins whatever, and not merely "a multitude." I may be allowed to refer to all public mention which I have made of the ex-Queen prior to her dethronement, in proof that I have never before made mention of her idolatry, or of other matters of public scandal. I will mention an article in the Review of Reviews for September, 1891, and a Thanksgiving sermon of November, 1892, as well as numerous articles in The Friend, where I have endeavored to place the most favorable construction possible upon her actions.

Why then, is it asked, have I since the revolution, exposed and denounced those idolatries as to which I previously thought fit to be silent? The answer is that those practices were intimately and directly associated with her crime of destroying a liberal constitution, and substituting an autocratic one. The idolatry and sorcery which Kalakauna systematically taught and fostered, was for the purpose of subjecting the people to the will of the Sovereign. The party of Royalty, the Palace party, was also the party of Heathenism. It is impossible properly to understand and weigh the elements concerned in the late revolution, without taking full account of the systematic cultivation of heathen superstition for the past thirty years by royal influence for the purpose of increasing the natural subservience of the people to the Monarch.

The present contest is more than anything else, that of the enlightened and progressive civilization represented by the large white population, with the best of the natives, as against a revived heathenism with all its bestiality and despotic tendencies, as represented by the court and, I fear, a majority of the native people.

The fact of the Queen's personal participation in idolatrous practices has therefore become an essential one, and it becomes a public duty to make it known.

My Right Rev. critic appears to challenge proof of the facts, setting up an infant's petulance as if ample rebuttal. "She didn't!" is probably all the answer that will ever be attempted to the notorious and overwhelming evidence in the case.

As the lady's worship of Pele is specified by my critic, I will give as an example of her conduct, some evidence which I had at first hand.

During or about the year 1885, Mrs. Dominis supervised a large and enthusiastic Sabbath School Convention at Hilo, gathered by chartered steamers from all parts of the island. Thence she proceeded to Kilauea, where she descended to the then "New Lake," and threw in a living pig and a living cock, as sacrifices to the goddess Pele. The unhappy animals fell upon the hot crust, where with fearful screams, they roasted to death.

This fact was verified to me by eye-witnesses, and confirmed by Mr. Maly, who kept the hotel in 1886. Prof. J. D. Dana heard the above statements, also Dr. J. M. Whitney. At a recent visit in April, 1892, I was informed by eye-witnesses, that about one year previous, the then Queen, during her royal progress, came to the Volcano House. Being weary, she did not personally descend, but sent down as sacrifices to Pele, two pigs, which she had brought from Hilo for the purpose. Mr. Peter Lee confirmed the truth of the above.

During the same visit of mine, a large party of natives from Honolulu lodged at the hotel, including two leading kahunas and a prominent member of the "Hale Naha" Society. They spent an evening at the fiery pit below, during which they performed clamorous incantations to Pele, casting in handkerchiefs, locks of their hair and silver coin to the amount of about forty dollars. I subsequently ascertained that this party brought special letters from the Queen to the Governor of Hawaii, who supplied them with horses for the journey to Kilauea.

If my critic desires evidence of other kinds of idolatrous proceedings he can easily be supplied. I should be rejoiced if the Bishop of Honolulu could be made to understand that he is definitely allying himself with the heathen party of these islands. For him to ignore or deny the existence of such a party in great strength is pure fatuity. Let him look to his own "First Congregation" and find out if it is not as honeycombed with superstition as is Kaumakapili.

Mr. Kaumamano, the Vice-President of the Hawaiian Patriotic League (Royalist), is the spokesman of Kalakauna, who, in His Majesty's presence a few years ago, advised a large assembly to practice the worship of the old gods, in order to the salvation of themselves and their country. That oration was delivered on the King's Birthday at Kailua, on the very spot where the first gospel sermon was preached in Hawaii nei in 1820, and in the old church where Mr. Thurston

and my father used to denounce all idolatry.

My excellent neighbor, Bishop Willis, is in very bad company. I advise him to leave it, and to come over to the side of civilization and Christianity.

S. E. BISHOP.

Honolulu, March 17, 1893.

## SUPREME COURT.

## Calendar of Cases for the March Term, 1893.

The Queen vs. M. G. San Tana, violating liquor law; appeal from May term, Third Circuit. Neumann for defendant.

Ono Iuko vs. R. W. Holt, submission of controversy under the code, Ashford for plaintiff, C. Brown for defendant.

George Dillingham vs. Hawaiian Government, trespass on the case; exceptions from October term, First Circuit. Thurston for plaintiff, Creighton for defendant-appellant.

Egan & Gunn vs. E. M. Brewer and others, trespass on the case; exceptions from October term, First Circuit. Peterson for plaintiff, Hartwell for defendants-appellant.

A. M. Mellis vs. A. K. Kunuiakea, assumpsit; appeal from Bickerton, J., in Chambers. Magoon for plaintiff-appellant, Ashford for defendant.

William Norton vs. Fashion Stables Co., assumpsit; exceptions from order striking case from the calendar. Carter for plaintiff, Peterson and Creighton for defendant-appellant.

H. W. Schmidt & Sons vs. John Young, assumpsit; appeal from Bickerton, J., in Chambers. Magoon for plaintiffs-appellant, Ashford for defendant.

In re voluntary bankruptcy Wm. H. Aldrich; appeal from order of Judd, C. J., vacating decree of bankruptcy. Peterson for petitioner, Hatch for creditor.

The Queen vs. Len Tai, embezzlement; exceptions from January term, Fourth Circuit. Kane for defendant.

Executors will of G. Lucas vs. F. H. Redward et al., assumpsit; garnishee's appeal from order refusing to re-open case. Ashford for plaintiffs, Magoon for garnishee.

Kwong Sing Wai Co. vs. D. W. Pae, trespass on case; exceptions from January term Fourth Circuit. Ashford for plaintiff, Kane for defendant-appellant.

In re John G. M. Sheldon, petition for a writ of habeas corpus; appeal from order of Frear, J., denying writ. Ashford, Peterson, Creighton, Rosa and Kaulukou for petitioner, Attorney-General and Hatch for the Marshal, respondent.

T. L. Hayselden vs. Wahineaea, ejectment; appeal from order overruling motion for a new trial. Ashford for plaintiff-appellant, Nawahi for defendant.

C. A. Brown vs. C. N. Spencer, injunction; appeal from decree of Frear, J., granting writ. Hatch for plaintiff, Peterson-Creighton for defendant-appellant.

Kawai K. George vs. Hanakaulani Holt, ejectment; exceptions from February term First Circuit. Hartwell for plaintiff, Rosa for defendant-appellant.

E. O. Hall & Son vs. Wilder Steamship Co., questions reserved. Hartwell for plaintiff, Hatch for defendant.

Gonsalves & Co. vs. the same, the same questions and same counsel.

Van Valkenburg vs. the same, the same questions and same counsel.

The following cases are put on the calendar for re-argument, owing to the retirement of Justice Dole:

Emily de Herblay vs. Samuel Norris, assumpsit; questions reserved by Bickerton, J. Neumann and Thurston for plaintiff, Hartwell and Hatch for defendant.

Kaillanu et al. vs. Lumai et al., ejectment; exceptions from the February term 1892 of the Fourth Circuit. Rosa for plaintiffs-appellant, Smith for defendants.

A. J. Lopez vs. M. Kakaikawa et al., ejectment; exceptions from the January term 1892 of the First Circuit. Magoon for plaintiff-appellant, Ashford for defendants.

P. G. Camarinus vs. John Kidwell, covenant; exceptions from April term of the First Circuit. Neumann-Creighton for plaintiff, Hatch for defendant-appellant.

M. J. Silva et al. vs. Anton Homen, trover; appeal from Bickerton J., in Chambers. Magoon-Hatch for plaintiff-appellant; Ashford for defendant.

In re alleged bankruptcy of Joseph Hubash, appeal from order refusing decree of bankruptcy. Hatch-Carter for petitioners; Ashford for respondent.

K. Lopez and husband vs. M. Soy Yong et al., specific performance; appeal from decree dismissing the bill. Castle for plaintiffs-appellant; Magoon-Davidson for defendants.

M. Phillips & Co. vs. Administrator Est. C. Alee, replevin; exceptions from October term of the First Circuit. Hatch for plaintiffs-appellant; Castle for defendant.

J. Nawahi et al. vs. J. K. Kekaula, injunction and accounting; appeal from decree denying writ. Poepe for plaintiffs-appellant; Thurston for defendant.

In re bankruptcy Tai Lung, appeal from order overruling plea. Hartwell for claimants; Carter for the assignees, appellant.

Haw. Corn & Sugar Co. vs. Waikapu Sugar Co., partition and accounting; appeal from decree allowing partition. Hatch for plaintiff; Hartwell-Thurston-Carter for defendants-appellant.

Pow Kee vs. Wilder Steamship Co., damage; exceptions from October term, First Circuit. Hartwell for plaintiff-appellant; Hatch for defendant.

H. Squires et al. vs. Gaspar Sylva, ejectment; exceptions from October term (1891) First Circuit. Castle for plaintiffs; Hartwell-Rosa for defendant-appellant.

In addition to the Hawaiian Islands we get the Princess of Hawaii, Victoria Kaweku Kailani Lualilo Kaiuiniahiapalapi. If any of the ladies in Olympia want her name in their autograph albums proposals will be received at the Tribune office.—Olympia Tribune.